of these Enchiridions, a Repenting Prodigal, (upon occasion of his late return) thinks himself bound, to give ten thousand for others good; and takes it for an incomparable favour, that it came into his heart so to do. Yielding a threefold reason thereof. First, because it is probable, that that Medecine which hath cured one desperate Patient; if it be communicated, may work the same effect upon others: and that those thoughts, which our experience hath found comfortable, and useful to our selves: should (with neglect of all censures) be communicated to others. Secondly, because the retribution of his obedience, may in some proportion, answer his offence; as was that of Pauls, who as he had done more evil to the Saints, then all the rest of the Apostles: so he laboured more then they all, in adding to the Church such as should be saved, 1 Cor. 15.10. Act. 9.16. Thirdly, for that as exemplary offenders, leave their inventions and evil practises to posterity; whereby they cease not to sin, though they cease to live, (for when dead they are still tempting, and still sin so long as they cause sin; yea how should not every Turke that perisheth by Mahomets jugling, add to the pile of his unspeakable horrors?) So if we sow good works, succession shall reap them; and we shall be happy in making others so.

Good Report from *Bad men*, no mean disparagement.

TOGETHER

With a Cordial for Christians; when they receive evil, for well doing.

BEING

An *Arrow* drawn forth of that Sententious *Quiver*: Intituled, *A Christian Library*, or *a pleasant and plentifull Paradise of practical Divinity.*

SECT. I.

Convert,

REverend Sir, when (by a providence) you heard me *swear and curse*; you gave me a printed Paper to convince me of that *fowle, audacious, provoking*, and yet *unprofitable sin*, and withall intreated me to read three larger *Tracts*, viz. *A short and sure way to grace and salvation. The hearts Index.* with *A serious and pathetical description of Heaven and Hell.*

This to me (whom you had never before seen) seemed no less *absurd* then *strange*; and having a darke heart, in stead of great love and thanks, I returned you a most churlish and uncivil answer, and accordingly when I met with my *drunken consorts*, I read it with *no less scorn then ignorance*; but before I had done, it made me tremble! nor could I rest, until I had perused *the other three Books*, which have so represented the very thoughts, secrets, and deceitfulness of my heart unto my conscience; that I could not but say of them, as the *woman of Samaria* once spake of *our Saviour*; *They have told me all things that ever I did*, John 4. 29. Which made me conclude *with that Unbeliever*, 1 Cor. 14. 24. 25. That *the hand of God* was

in the contriving of them; Nor could they ever have so done, if they were not of God, as the *young man in the Gospel, reasoned with the Pharisees touching Jesus, when he had opened his eyes, that had been blind from his birth*, John 9. 32. 33. Which is such a mercy, that no tongue is able to express! for till then, I went on *in the broad way*, and worlds road *to destruction, without any mistrust*. What change they have wrought in me, (with *Gods blessing upon the means*) and how greatly I have longed to see you again, I forbear to mention: Onely this, when I had read them, *in reference to* Levit. 19. 17. and in *compassion to their pretious souls*, who are neither *able* nor *willing* to help themselves, I have (and not without some comfortable success) taken up your *trade*, in giving the *Papers* and mentioning the *Books* to all that I hear *blaspheme my Maker*, or *belch out their spleen against goodness*: As well considering, that one soule is of more worth then the Indies.

And indeed, whose heart would it not make to bleed to see what multitudes there are that go blindfold to destruction! and nō man offer to stop or check them, before they arrive there, from whence there is no redemption, *Matth.* 7. 13. 14. 1 *John* 5. 19. *Revel.* 20. 8. and 13 16 *Rom.* 9. 27. 2 *Tim.* 2. 26. 1 *Cor.* 4. 4. *Ephes.* 2. 1. to 4. *John.* 8. 44.

And certainly it more then behoves me, (as being my self *snatcht out of the fire*, Jude 23.) to do what I can to draw others of my brethren after me, in imitation of *Andrew*, John 1. 41. and Philip v. 45. and *the women of Samaria*, John 4. 28. to 41. and *Peter*, Luke 22. 32. Acts 2. 41. & 4. 4. &c. 3. and of *Moses*, Exod. 32. 32. and *Paul*, Rom 9. 3. Neither are we of the *communion of Saints*, if we *desire not the salvation of others*. Yea how could I be thankful to my *Redeemer*? that hath *done* and *suffered* so much for me! or in the least *love God* and *my Neighbour*? if I should not thus resolve; as by my sins and *bad example*, I have *drawn others from God*; so now I will all I can, *draw others* with my self *to God*; yea what a shame were it? if I should not be *as faithful a servant to my Saviour*? *As* I have formerly been *to Sathan*. *Saul converted*, will *build up* as fast as ever he *pulled down*, and *preach as zealously, as ever he persecuted*.

Onely there is *a great rub in the way*, which makes me fear I shall not be able to hold out, for I am so *scoft and scorned* where ever I come, both by *Parents, Friends, and Enemies*, for giving these Papers, that they *make me even weary of my life, as the daughters of Heth did Rebecca*, Gen. 27 46. And yet I dare not leave off, since *our Saviour* saith expressly, *that he will be ashamed of such at the latter day, who are now ashamed for his sake, to bear a few scoffs and reproaches from the World*, Marke 8. 38. Nevertheless, I am in *a wonderful strait*! for if I seek to *please God*, and *discharge my conscience*, I *displease the world*, and that will *hate* and *vex* me; if I seek to *please the world*, I *displease God*, and he will *hate* and *condemn* me.

Now though the ease be plain enough, for *better* it is to *have all the world mine enemies, then my Maker, my Redeemer, and my Conscience*, Acts 5. 29. Yet it almost beats me off, from being religious, back to the world: And certainly he must be *more spirit then flesh*, that can contentedly make himself contemptible, to follow *Christ*, be pointed at for singularity, in-

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dure ſo many baſe and vile nicknames, have his *Religion judged hypocriſie, his godly ſimplicity ſillineſs, his zeal madneſs*, and the like malicious and miſchievous conſtructions made, of whatſoever he ſpeaks or does: For my part, I could better abide a *ſtake*, (*God* aſſiſting me) then the *mocks*, *ſcoffs*, and *ſcornes*, which every where I meet withall: Its death to me to be mockt, as it fared with *Zedekiah*, Jer. 38. 19.

Now could you *cure* me of *my cowardlineſs*, as you have of my *curſing and ſwearing*, I ſhould have cauſe indeed to bleſs the time that ever I ſaw you, and why not? Since *God hath given you the Tongue of the learned, to adminiſter a word in ſeaſon to them that are weary*, Eſay. 50. 4.

Sect. 2. *Miniſter*, If you would ſhake off this ſlaviſh yoke of bondage and fear, in which *Satan* for the preſent holds you, and be rid of this *baſhful devil*. Search the Scriptures, and they will both *inform your judgement*, and *confirm*, *comfort*, and *ſtrengthen* you againſt the *worlds hatred*, and calumny, though there needs no more then, Epheſ. 6. 11, 12. James 3. 6. 2. Tim. 3. 12. Matth. 5. 10, 11, 12, and 10. 22. and 24. 9. Luke 2. 34, 35. and 4. 29. John 15. 20. Gen. 3. 15. 1 John 3. 13. 1 Pet. 4. 12, 13, 14. Luke 14. 27. and 6. 26. Philip. 1. 28, 29. Revel. 2. 13. Do but ſeriouſly ponder theſe few places, and conſider by whom they were ſpoken, and then certainly you will confeſs, that if there be any *nectar* in this life, tis in ſorrows we endure for righteouſneſs; And methinks, when I hear *goodneſs calumniated*, I bear it the eaſier, becauſe *the ſervants of vice* (and none elſe) do it.

But the better to help and further you, in this great work, take theſe enſuing *Notions, Aphoriſms, and concluſions*, which perhaps alone, may both *imbolden you, and ſtop many of their mouths that ſcoff you.*

Firſt, men ſcoff and ſcorn you; and why is it? But becauſe you *delight* no leſs *in goodneſs*, then *they do in lewdneſs*: Becauſe you in great love to their *ſouls*, will be at the coſt to give them *Books*, thereby to convince them of their *ſwearing* and *curſing*, and uſe the likelieſt means, to ſtop them in their way to deſtruction, becauſe you would *draw* them *to heaven*, as they do many *to hell*. A grievous fault, if a wiſe man may have the judging of it! As I pray conſider of it you that have brains; Its no fault in them to be *perjured!* but for you to keep your *vow and promiſe* which you *made in your baptiſm*, is both a *crime* and *ſhame*. It hath ever been the worlds great quarrel, we *refuſe* to *pledge* them, in their *wicked cuſtomes*, and will *rather obey God then men*. As *wherefore was Cain wroth with his brother Abel, and afterwards ſlew him? but becauſe his own works were evil, and his brothers good*, 1 John 3. 12. *Wherefore was holy David had in deriſion, hated, ſlandered, contemned, and made a by-word of the people, a ſong of the drunkards? But becauſe he followed the things that were good and pleaſing to God, and in him put his truſt*, Pſal. 11. 2. and 22. 6, 7, 8. and 37. 14. and 69. 10, 11, 12. *Why were all the juſt in Solomons time, had in abomination, and mockt of the wicked? but becauſe they were upright in their way, and holy in their converſation*, Prov. 29. 27. *Or thoſe numberleſs number of Martyrs*, Rev. 6. 9. *even killed; but for the word of God, and for the teſtimony which they maintained.*

That *great Dragon the Devill*, and *his subjects make war*, *and are wroth with none but the woman and her seed*, *which keep the Commandements of God*, *and have the testimony of Jesus Christ*, Revel. 12. 17. Lot *vexed* himselfe, because he *saw men bad*; these *because* they are *good*: not because *Gods Law is broken*, *but* because *others keep it better then themselves*. It is the *cursed zeale* of these men, *to maligne the good zeale* of all men. But,

Sect. 3. Secondly, men *hate*, *scoffe*, and *scorne you*, but who? are they not such as these? *a crew of Drunkards*, Psal. 69. 12. or *a sort of vitious persons following their owne lusts*? 2 Pet 3. 3. Or *a company of abject persons*? Psal. 35. 15. *like those enemies*, Acts 17. *lewd fellows of the baser sort*? ver. 5. *A rout of prophane*, *godlesse*, *irreligious Atheists* and *ignorant fools*, that do no more know the *power*, then *Turks and Heathens* know the *truth of godlinesse*, Psal. 14. 1. *to* 6. And it is a shrewd suspition, that he who is *a mocker* is *an Atheist*. It well becomes him to mocke at *Religion*, that *denies a God*: And its evident enough, that *he denies a God*, *that mocks at godliness*. However take this for a *rule*: As *Cham* was worse then *Noah*, whom he derided, and *Ishmael* worse then *Isaac*, whom he mocked; and *Saul* worse then *David*, whom he persecuted; And *Jezebel* worse then *Naboth*, whom she defamed and murthered: So they that are wont to jeere and persecute *others*, have greater faults *themselves*, and cause to be jeered and despised by others, the which they know not how to cover, but by disgracing of others: And let them but spye (as they are as *Eagle-eyed to our faults*, as they are *pur-blinde to their owne*) the smallest *spot* in a good mans face, it shall excuse all the *sores* and *ulcers* in their *bodies*. Again,

Sect. 4. Thirdly, why do these and the *Devill hate you*? but because *God hath chosen you*. Why are you *a thorne in their eyes*, as *Job* was *in the Devils*? but *because you fare better* then they. As why did *Cain* envy and hate *Abel*? but *because the Lord had respect unto Abel*, *and to his offering*; *but unto Cain and his offering he had no respect*, Gen. 4 4. 5. Wherefore did *Saul* so hate and persecute *David*? but *because he was so praised*, *and preferred of the people before himselfe*; *And the Lord was with David*, *and prospered him in every thing he tooke in hand*, 1 Sam. 18. 7, 8. 12, 13. 28. 29. *Davids successe* was *Sauls vexation*: Yea, he found not so much pleasure in his *kingdome*, as vexation in the prosperity of *David*: And so of his brother *Eliabs envy and ill will to him*, 1 Sam. 17. 28. And of the *Elder brothers envy* (*in the parable*) to *his younger brother*, *when his father so kindly entertained him*, Luk. 15. 25, 26, 27, 28. which is meant of the *Jewes envying the Gentiles conversion*.

Envy is *sicke*, if her neighbour be *well*: and the *good mans honour*, is the *envious mans torment*? As it fared between *Haman* and *Mordecai*: and as hereafter *the glory of Christ* shall add to such Reprobates confusion, when they are driven to confesse, *This is he whom we once had in derision*: But,

Sect. 5. Fourthly, are you scoft, & scorn'd for goodnes? a great matter; *our Saviour Christ* was far worse dealt withall. Yea, his whole life, even from his *Cradle* to his *Grave*, was nothing else but a continued act of suffering. He was called of his enemies *Conjurer*, *Samaritane*, *wine-bibber*, *Sabub-*

Sabath-breaker, &c. was *ſcoft* at, *ſcorned*, ſcourged, *crucified*, and what not. Yea he ſuffered *in every place*, *in every part*: In every place, *hunger* in the Deſart, *reſiſtance* in the Temple, *ſorrow* in the Garden, *contumelies* in the Judgement Hall, *crucifying* without the City, &c. In every part, *his eyes* ran downe with teares, *his temples* with blood, *his eares tingled* with buffettings, *glowed* with reproaches: They afflicted *his taſte* with gall, ſpit in his *face*, pierc't his *head* with thornes, his *hands* and *feete* with nailes, his *ſide* with a ſpear, *his heart* was full of ſorrow, *his ſoule* with anguiſh, his *whole body* was sacrificed as an offering for ſinne: And yet he ſuffered all for us, *to the end he might leave us an example that we ſhould follow his ſteps*. Neither was it ſo much *what* he ſuffered, as *with what affection*, *willingneſſe*, and *patience he ſuffered*; that did nobilitate the merit of his ſufferings.

And the Diſciple is not above his Maſter, Matth. 10. 24, 25. Shall wee then thinke much to *taſte* of *that Cup of which our Saviour dranke ſo deep*. *Chriſt* wore a *Crowne of Thornes for me*, and ſhall I grudge to weare this *Paper cap for him*? ſaid *John Huſs*, when they put a cap upon his head, that had ugly Devils painted on it, with the Title of Hereſie. The *Apoſtle* gives a generall teſtimony of all the *Saints in the Old Teſtament*, ſaying, *ſome endured the violence of fire*, *ſome were wrack'd*, *others were tryed by mockings*, *and ſcourgings*, *bonds and imprisonments*, *ſome ſtoned*, *ſome hewen in ſunder*, *ſome ſlain with the ſword*, and the like, *being ſuch as the world was not worthy of*, as you may read, *Heb.* 11. Yea, our *Fore-fathers* here in *England*, moſt willingly under-went thoſe *fiery trials*, and ſhall any of *Chriſts hand* ſhrinke under the burthen of an *ayery tryall only*?

Neither have any of *Gods Children*, (from the firſt to the laſt) been exempt from ſuffering what you do; namely *tongue-perſecution*. And it is an everlaſting rule, *He that is borne after the fleſh*, *will perſecute him that is borne after the ſpirit*, Gal. 4. 29. When *CHRIST* was borne, all *Jeruſalem was troubled*, and *Herod cut the throats of all the children in Bethlehem*, Matth. 2. 3. to 22. ——— *All* was *quiet at Ieruſalem before St.* Paul *came thither*: but *then there aroſe no ſmall ſtrife about that way*, Acts 19. 23. &c. Again,

Sect. 6. Fifthly, Are you ſcoft and ſcorned? how can the *world pleaſure or honour you more*? Firſt, *for Honour*; *Reproach in Gods ſervice is the beſt preferment*: For as in the *Wars*, to have the *hotteſt* and *moſt dangerous ſervice* impoſed upon them by their *Generall*, is accounted the greateſt honour. Neither will he confer the ſame upon any, but the *ſtouteſt and moſt valiant*: So even *bearing the Croſſe with Chriſt*, is as great a *preferment* in the *Court of Heaven*, as it is in an *earthly Court*, for the *Prince* to take off his *owne Robe*, and put it on the back of his *ſervant*, as you may perceive by the *Lords ſpeech to* Paul, *Acts* 9. 15, 16. & 23. 11. And *our Saviours* words to his *Apoſtles*, Acts 1. 8. Yea, ſayes Father *Latimer*, *to ſuffer for Chriſt*, is *the greateſt priviledge* that *God* gives in this world. And the ſtory of *Job* is a book-caſe to prove it. Yea, the ſame *Job* profeſſes, *that if his adverſary ſhould write a Booke againſt him*, *he would eſteem it his crowne*, Job 31. 35, 36, 37.

Whence *Moſes eſteemed the rebuke of Chriſt greater riches than all the treaſures of Ægypt*, Heb. 11. 26. Whence *Peter* and *John*, *when they were beaten and impriſoned*, *departed from the Councell*, *rejoycing*, *that they were counted worthy to ſuffer rebuke for Chriſts Name*, Acts 5. 41. They eſteemed it *a grace to be diſgraced* for him. And ſo it hath been accounted by the *beſt* and *wiſeſt* ever ſince. They that reproach me, ſaith St. *Auſtine*, do againſt their wills increaſe my *honour*, both *with God and good men*. And another of the *Fathers*, It is the higheſt degree of reputation to be *evill ſpoken of for well doing*. It is no ſmall credit *with the vile*, to have a *vile eſtimation*. *Tertullian* thought much the better of *Chriſtianity*, *becauſe* Nero *perſecuted it*. *Calvin* made the reproaches, and evill ſpeeches of his enemies a matter of great joy to him. To be diſliked of evill men, ſayes *Picus Mirandula*, is to be prayſed for goodneſſe; their *diſpraiſe* is a mans *honour*, their praiſe *his diſhonour*.

Never did *Neckarchiſe* become me ſo well, as this *chaine* (ſaid *Alice Driver*) when they faſtned her to the *Stake to be burnt*. And what ſaid a *French Martyr*, when a *Rope*

a Rope was put about his fellowes neck; Give me that *Gold chaine*, and dub me a *Knight* also of that noble Order. And shall we grutch to beare a few scoffs for *CHRIST*? No; but in our greatest streights and extremities let us acknowledge it a favour, and give *GOD* thanks: And indeed it is the sum of all Religion, to be thankfull to *GOD* in the midst of miseries. But if thou canst not beare a few *ill words for thy Saviour*, without murmuring and impatience? how wouldst thou endure *wounds* for him, yea how wouldst thou afford him thine *dyes*, and *write patience* with thine own *blood*? Then,

Sect. 7. 2ly. *For profit*; Let a good man be scoft and scorned for a fault, he will be the *better for it* to his dying day. His enemies by *their evill tongues* shall *beget in him a good and holy life*. For happily they shall *bring to his remembrance sins forgotten*, *wean him from the love of the world*, *discover whether he be sincere or no*, *make him humble*, *exercise and improve his patience*, *and all his other graces*, and *augment his glory*. Yea, his *patient suffering shall be rewarded here*, as well as *hereafter*, Deut. 23. 5. 2 Sam. 16. 12.

Blessed are they which suffer for righteousnesse, *for theirs is the kingdome of heaven*, Matth. 5. 10. to 14. They that *suffer here for well doing*, *shall be crowned hereafter for well suffering*. And certainly *nothing* that *we can suffer here*, can be *compared with those woes we have deserved in Hell*, *or those joyes we are reserved to in Heaven*. *By our crosses sanctified*, *weight is added to our Crowne of blisse*. *Our Enemies*, *saith* Bernard, *are* but *our Fathers Goldsmiths*, *working to add pearls to the Crowns of the Saints*. Whence *Moses chose rather to suffer affliction with the people of God*, *then to enjoy the pleasures of sin for a season*, Heb. 11. 26. And hence it is that the *Holy Ghost* calls upon us to *rejoyce*, *and be exceeding glad*, *when men shall revile*, *and persecute*, *and say all manner of evill against us falsely for Christs sake*: and tels us, *we are blessed and happy*, *for that the spirit of glory*, *and of God doth so much the more rest upon us*, *which on their parts is evill spoken of*, *but on our part is glorified*, 1 Pet. 4. 12, 13, 14. Mat. 5. 11, 12. Phil. 1. 28, 29. Rev. 2. 13. And this hath made thousands to embrace the very flames, when they might easily have been freed, by exchanging *eternall happinesse*, *for temporary and transitory*.

Your cruelty is our glory (said the *Martyrs in* Tertullians *time*) to their *persecutors*; For *the harder we* are put to it, *the greater shall our reward be in Heaven*. *It is to my losse*, said *Gordius* the *Martyr*, *if you hate me any thing of my sufferings*.

Sect. 8. Now if in conclusion, the *most malicious practices of our worst and greatest Enemies* (by the *blessing of God*, and *our well husbanding of them*) prove no other in effect to us then did the *malice of* Josephs *brethren*, *Masters*, *and Lord* to him, then the *malice of* Haman *to* Mordecai *and the Jewes*: Then *Balacks malice to the Children of Israel*: Then the *Devils spight to* Job: Then *the malice of* Achitophel & Shimei *to* David: Or then the *Arians malice to Paphnutius*; all which made for their ineffimable *good*, *benefit* and *advantage*. Then grutch not at it, neither *mutter at the matter*, but receive what ever comes, with *humility*, *patience*, *piety* and *thankfulnesse*. Yea, if none but *evill men* do it, and that *because you do better*, *or fare better then they*; and that what you suffer, is nothing to what *Christ*, & the best of *Saints* have exceeded you in: Let it make you *no lesse joyfull then thankfull*: Yea, let it cause you to cry out, *O the wonderfull and soveraign goodnesse of our God! that turns even our poysons into cordials*. And henceforth, *think it no shame*, *but count it your glory*. Be not *grieved*, when you have so much cause to *rejoyce*; for it shews *you to be borne of God*, *your enemies to be the seed of the Serpent*. *The worlds hating you*, *shewes that Christ loves you*, *and hath chosen you out of the world*. Yea, this *is to your Adversaries a sure token of perdition*, *but to you of salvation*, *and that of God*.

Yea, do not only *beare with them*, *but pitty and pray for them*, for they need no helpe to be miserable: As *who sets them on worke*, but *he that will pay them with damnation* (though God offers them better wages) *Nor is it so much they*, *as the Devill in*, *and by them*. It is *his minde* in *their mouth*, *his heart in their lips*, *his Arrow shot by many Bows*. *He lendeth them his lyes and malice*, *and borroweth their tongues to utter them*, because the *Devill wants a tongue*.

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True, *they have sworn themselves Christs faithfull servants and souldiers*: but they will *fight only for sin and Satan*. And least *their owne sins* should *not damn them deep enough*; *they do, what in them lyes, draw others to damnation*: For it is not enough for them to be *bad themselves, except they raile at, and persecute the good*, and that *against their owne consciences*. As for example, *Pilate judged Christ guiltlesse, yet he put him to death*; and *Festus acknowledged* Paul *without crime, yet he left him in prison*.

Onely they have *some wit in their anger*: For *how should* Naboth *be clenly put to death, if he be not first accused of blasphemy?* 1 Kings 21. 13. And the like of *Joseph, Elias, Jeremiah, Paul, Stephen*, and *our Saviour Christ* himself. Indeed these want that power that their fellow persecutors have had: and therefore can onely shew their *teeth*, otherwise their *hearts* are as *bloody, and as full of the Serpents enmity as* Doegs *was*. In the mean time we are safe enough, since their words are but like *a boyes squib*, that *flashes, and cracks, and stincks, but is nothing*. And how little is that man hurt, whom *malice condemns on earth, and God commends in heaven*.

Onely I wish they would take notice, that he is *bottomlesly ill*, who is so farre from being good himselfe, that he hates goodness in others. They are *desperately wicked*, that cannot so much as indure the sight of godlinesse; that are *displeased with others*, because *they please God*, and *murmur* like the *Scribes* and *Pharisees* at the same things whereat *the Angels rejoyce*. Such an one is *upon the very threshold of Hell*, and none but a *Cain, or a Devill in condition will do so*. Nor could they do it, if the *Devill* were not *in their hearts*.

Sect. 9. *Object*. But their usual objection is, why will you be so singular? are you wiser then all? this is but want of discretion.

Answ. Suppose such do think as they speak: Shall *Lot* leave his Righteousnesse, for such an imputation of singularity? Or shall he *not depart Sodome*, because the whole *City* thinks it *better to stay there still*? Shall *Noah leave building the Arke*, and so himself and his whole household perish, *because all the world else thinks him brain'd*? Or shall the name of *Round-head* dishearten us from the service of *God*? No, *but after the way*, *which to* prophane men is most ridiculous, *but our soules desire to serve Jesus Christ*, Acts 24. 14. It was *Noah's happinesse*, that he followed not *the Old worlds fashions*; It was *Lots happinesse*, that he was *singular in Sodome*. It was good for *Nicodemus* that he was *singular among the Rulers*. Yea, it was happy for *Ruben*, that he was *opposite to all his brethren*. *Happy* for *Caleb*, and *Joshuah*, that they were *opposite* to the *rest of the Spyes*. Happy for *Luther*, that he was *opposite* to the *rest of his Countrey*. And in case *Jesus Christ, and his twelve Apostles* be on your side, no matter *if all the world be against you*. For better be *saved* with a *few*, as *Noe was in the Arke*, then be *drowned with the world, and damned for company*.

Sect. 10. And now for conclusion; Let all *Scoffers take notice*, that *as they scoffe at us, so God laughes at them in* Psal. 2. 4. Yea, *judgements are prepared for* these *scorners, and stripes for the backs of these fools*, Pro. 19. 29. *God shall rain down fire & brimstone* upon such scorners of his word, and blasphemers of his people as thou art, said Mr. *Philpot the Martyr, to mocking Morgan*, and the rest of *his persecutors*.

But on the contrary, let not the taunts of an *Ishmael* make any *Isaac* out of love with his *Inheritance*. *A wise man* will not be *scoft out of his money*, nor a *just man be flouted out of his Faith*. Yea, for a man to be scoft out of his goodnesse, by those that are lewd, is all one, as if *a man that seeth, should blinde-fold* himself, or *put out his eyes*, because some blinde wretches, revile and scoffe at him for seeing. Or as if one that is *sound of limbs*, should *limp or maym himselfe* to please the *Cripple*, and avoid his taunts. Wherefore proceed good Sir, without ever growing faint: Let others serve *the God of this world*, resolve you to *serve the God of heaven*.

Now if any *swearer, curser*, or *scoffer* hath the wit, let him read *these four Books formerly mentioned*, which for his, and others good, are all (together with this) to be had for a penny, being an hundred and eleven pages, & contain as much matter, as is usually to be found in a book of half a crown price. The place where any one may have them, is at the first door on your left hand, in *Bores-head Court* by *Cripplegate*, Or at the Black Swan by *Moore-gate*.

FINIS.

Farewel my little *Benjamin*, go out into the world and prosper: And *the blessing of him that dwelt in the bush*, Deut.33.16. even *the God of Abraham, Isaac, & Jacob*, Ex. 3. 6. go along with thee: For otherwise Old *Adam* will prove too strong for Young *Melanchton*.

To such as for my great love, and no little cost, do hate me; and for using the likeliest meanes to stop them in their way to destruction, do scoff, and traduce me.

Who so rewardeth evill for good, evill shall not depart from his house, Prov. 17.13. But,

ARe you *Christians*? Or do you own him that made you, and that hath bestowed so many millions of mercies upon you? 1 *Pet.*1.18,19. 2 *Pet.*1.4. If so, fight not for *Satan* against your *Saviour*, 2 *Chro.*13.12. *Acts* 5.39. & 23. 9. who hath done and suffered so much for you, *Rom.* 4.25. & 5,6. to 20. & 6.23. & 8. 2. *Rev.*1.5. 1 *Pet.*1. 24. For this is an unkindness, next door to unpardonable, *Mar.*3.22.29,30. Hate me not to the *death*, for shewing you the way to *eternall life*, *Acts* 11. 14. as those *Libertines* did *Stephen*, *Acts* 7.54. and the *Jewes Christ*, *Mat.*27.27. Or if you do, what shall you gain, or I loose thereby? when this your malice *is a sure token to you of perdition, but to me of salvation?* as the *Apostle* tells you, *Phil.*1.28. *Ishmael* did but flout *Isaac*, yet for that flout, he is by the *Holy Ghost* branded for a *persecutor*, and shall fry in *hell flames* everlastingly, *Gal.*4.29. Those *little children*, 2 *King.*2. did but mock *Elisha*, but for that mock 42. *of them were devoured of wilde Beares*, verſ. 24. *Cham* did but deride *Noah*, but that alone brought his *Fathers* curse upon him, and *Gods* upon that, *Gen.*9.25. which Prophetical curse lies so heavy upon *Chams posterity* (the *Ethiopians*) to this day (though almost *four thousand years* since) and they are so devoted to slavery, that *Parents* will sell their own *children* to be *slaves*, to such as trade in *Negros*. And yet the most dreadful part of the curse, lies upon them in spirituals, there being few of *Chams posterity* in any age of the world, that have ever been taken into the *Church*. Wherefore take heed of *mocking* or *scoffing at Religion*, or the *Religious*: For (as the *Serpents hissing*, sufficiently *betrayes his malice*, so) that, *viz.* scoffing alone, infallibly declares you to be the *Serpents seed*, and *children of the Devill*, *Act.* 13.10. *Gen.*3.15. *Nor* is it *you*, but *the Devill in and by you*; as you may see by *Gen.* 3. 1. to 6. *Eph.*2.2. *Matth.* 16. 22. 23. 1 *King.* 22. 22. 23. *John* 13. 2. *Acts* 5.3. And none but a *Cain*, or a *devill* in condition will *envy, because his owne works are evill, and his brothers good*, 1 *John* 3.12. 1 *Pet.*4.4.

But they will not believe that are ordained to perish. *Prov.* 29. 1. 1 *Sam.* 2. 25. And as good admonish a *brute beast*, as a *scorner*, *Prov.* 12. 1. & 13. 1. & 19. 29. For *scorners* are upon the very *threshold of hell*, *Luke* 16.31. 2 *Chr.*25.16. As how dreadfully does St. *Peter* speak of such, his words are these, and the like: *They walke after the flesh in the lust of uncleanness, they are presumptuous, and self-willed, they speak evill of the things which they understand not, they sport themselves in their owne deceivings, they are reserved unto the day of Judgement to be punished*, yea (saith the *Apostle*) *as naturall brute beasts, they are made to be taken and destroyed (mark that! they are made to be taken and destroy'd) and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, to whom the blackness of darkness is reserved for ever*, 2 *Pet.* 2. 9. to the end. *O nefull and dolefull condition!*

Beware then of scoffing at goodness, for there cannot be a greater argument of a *foul soule, given up to Satan the God of this world*, 2 *Tim.*2.26. *Eph.*2.2. 2 *Cor.*4.4. And to prove you a Souldier belonging to *that great Red Dragon that fighteth against Michael and his Angels*, Rev.12. *Who when his hands are bound, casteth a flood of reproaches out of his mouth against the Church, and the remnant of her seed which keep the Commandments of God, and have the testimony of Jesus Christ*, *ver.* 15. 16,17.

Because sentence against an evill worke is not executed speedily, therefore the heart of the sons of men is fully set in them to do evill. Though a sinner do evill an hundred times, and his dayes be prolonged, yet surely I know that it shall be well with them that feare God, &c. Eccles. 8. 11, 12.

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